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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIALS

I

"Stand Aside from Thy Small Self"

The fire of Love Divine will burn to ash the selfish heart of a devotee.

The Lord of 'self-less-ness' bestowes on us the gorgeous garment of Self's Nudity.

Wheresoever Love Finds room, there are sullen tyrant, the selfish self dies.

So, in the life, every one should aim, through Love, to see the great Vision of Self-in-All and All-in-Self.

In life, all ritual deals with objects of thoughts, desires, and acts.

In life cognition (jnana), desire (ichchha), action (kriya) are always rotating. These are three life-functions always circling round and round; inseparable; though distinguishable.

The same three factors are distinguishable but inseparable components of Religion.

We begin life, as infant, with desire (for nurishment) predominent: then pass on, as child, to (aimless-seeming) restless activity; then slowly develop intelligence and gather knowledge, connected, systematic, organised: then have larger desires, ambitions: more complicated activities, enterprises.

The Scriptures declare three ways for helping men, walking which, they may gain Highest Good, the Ways of knowledge, Love, and Pious Works.

In religion, the first stage is desire (more or less inchoate) for 'nurishment for soul', for something more than this life offers.

Then comes activity, 'way of works', (karma-marga), rites and ceremonies; then a some what clearer notion of other worlds and of God.

Then comes more earnest desire for God, 'way of devotion', (bhakti-marga), yearnings, fervors, ardours, worships, internal prayers and beseechings, passionings and compassioning.

Then comes earnest thinking, intense study, reflection, vi-chara, 'mental exploration', 'intellectual diving, moving, searching all round', the 'internal' side of yoga-practices.

Then comes the 'way of knowledge', illumination', 'Finding of the Sought', jnana-marga, after which, there is deliberate desire for good of all, conscious philanthrophy, and deliberate appropriate dutiful activity, all three in one.

In other words:—

The path of Action is for very outword-turned 'extrovert' restless child-soul.

The path of Devotion is for partly inturned adolescent or youth.

The path of Wisdom is for largely inturned or rather, 'combined introvert-extrovert', balanced elder.

On path of Works, 'sense of separatness' is strong; 'sense of unity' with other individuals, weak.

On path of Worship, sense of separatness is less strong; of unity, stronger; aim is union; as between earthly lover and loved, so between human worshipper and divine 'Worshipped', but even during union, sense of separatness persists, though minimised; and reasserts itself after a while.

On path of Knowledge or Wisdom, which include 'all-personal Devotion' and 'Works of service to all', separateness is at minimum, not annihilated: of unity, at maximum and ever-present. Soul advances successively from first to third.

The soul progresses from Works, through Worship, to Wisdom.

Thought-and-desire-and-muscle-force of an individual gathers sensuous matter, and creates a machine, an instrument of defence-and-offence, destruction-or-construction.

Mind-force of thousands and millions of humans, concentrated on one ideal 'god-form' or 'mediator-form', by Devotion aided by Knowledge, actually creates that form, of a very powerful kind, in super-sensuous matter, and 'vivi-fies', 'vita-lises', it, by 'life-estab-lishing', ritual, to be of help.

Human form itself is result of Will-and-Imagination of the Universal Principle of Consciousness.

Thoughts become things; things become thoughts; ideals, reals; reals, ideals.

For the soul which has found the Final Object of all Seeking, the three Ways merge into one.

For those yet seeking and slowly and steadily progressing, the three are distinguishable.

Since 'action' is most 'manifest'; desire and cognition are hidden, and manifest only in and through action; therefore, differences, quarrels, also 'manifest' most in the 'actions' of 'children', 'child-minds'.

Bhagavata says:—

" Three ways have I declared for helping men,
Walking which, they may gain the Highest Good;
The Ways of Knowledge, Love, and Pious works.
For the Child-mind that clings yet to the World,
There is the Way of Rites and Pious Works.
For those no clinging nor yet surfeited,
Who have heard rumours of Me, and have felt
Vague longings and strong stirrings of the heart,
The Way of Worship is the helpful way.
For those who are world-weary, 'dis-illusioned',
Who seek but rest from all this Vast Illusion
Of whirling purgat'ries and paradises,
And have no wish left to initiate
New enterprises, but only to pay
All unpaid 'debts', do 'duties' undischarged—
For them the Way of Knowledge is the Way ".

II

AGITATION AGAINST KERALA MINISTRY

By Sri R. S. Sankariar, B.A., B.L.

(Retd. District, Civil and Sessions Judge)

Travancore was all along a kingdom with a Dewan, and had nothing like the modern political system.

The European planters and the Christian Missionaries were a law unto themselves.

The Raja and his Dewan dare not attempt any control lest the British Government rap them over the knuckles.

As to the local population the traditional inviolability of the mastery of the JANMI (landlord), the exploitation by the moneyed people continued unchecked.

The state administration was concerned with the revenues and the administration of justice. In fact it was an archaic society.

When Sree C. P. Ramaswami Iyer was Dewan, he introduced two changes.

First he forbade Christian propagandists approaching areas where Hindu religious festivals and processions were taking place.

This was to prevent rioting by the Hindu fanatics when the Missionary pastors preach contempt of, and insult the Gods which the Hindu crowd has gathered to worship.

When Linlithgow visited Trivandrum, the missionaries had organised a violent representation to him against the state administration. C.P.R. wrote to the Viceroy that while the Christians and others in the State are at liberty to make representations to the Governor-General and Viceroy, against a State administration, yet, when such representations are made to the Viceroy when he is inside the State, it is but fair that, advance copies of the same are given to the Dewan, so that the Viceroy may, then and there, hear what the State has to say, in justification of the matter complained of.

Linlithgow ordered that "all representations intended to be presented to the Governor-General when he is in Travancore, must be forwarded through the Dewan".

No representations came! This may be seen if the former political department files are available to the present Central Government.

The next was the opening of the temples to those who were forbidden to enter on the basis of caste. Mahatmaji sent Rajaji to verify and received a report that it was real and not a makebelieve.

Apart from these, the social and administrative set up was as if in the pre-Christian Era, till the State acceded and the hereditary Raja was displaced, and a modern elected legislature and government by the party commanding a majority in the Legislature was introduced.

Owing to lack of training and the natural failings of inexperienced people, the first Ministry failed to

satisfy the expectations and there was need to give breathing time with President's Rule.

Meanwhile the way, self-rule functioned in the rest of India was watched and the people got somewhat well informed about their rights and duties.

Now, an elected legislature is functioning and there is a very capable ministry commanding the support of the majority in the legislature.

Unlike former British Indian States, where the entire machinery of administration continues as before, with only a change in the personal of the Governor and a ministry responsible to the legislature. *In Travancore, the whole political and economic set up is being evolved. The party commanding a majority in the legislature seeks to adopt the most modern principles.*

In Malabar there has been a survival of old SERFDOM—the CHERUMA. There was no social service as such by the State apart from School Education.

The present administration is entitled in all fairness to be allowed to grow and improve.

Now the remnants of the first ministry which was tried and found wanting, are trying to throw a spanner into the works.

They take advantage of the unfortunate word communist, and assume a fancied imcompatibility between the aims of the congress and the communists and are making needless excitement.

In his autobiography Sree Nehru wrote that communism always appealed to him, that the communism of India will be shaped to suit its genius and will not be a mere copy of the communism of any other country.

Now Kerala is developing its own type suited to the people, their traditions, their capacities and their aspirations.

It is not advisable that now, Sree Dheber or any one else should have gone into the State, like a criminal investigation officer. I think that Sree Dheber should have been advised to put off his visit to next year.

From the temper of the opponents of the Ministry, it is evident they create an incident to precipitate matters and secure PRESIDENT'S RULE.

NOTES

FALSEHOOD AND TRUTH

By Sri Swami Sivananda

"I am the body" is a falsehood.
"I am all-pervading Brahman or Soul" is a Truth.
"She is my wife" is a falsehood.
"She is my very self" is a Truth.
"That Bungalow is mine" is a falsehood.
"Nothing is mine" is a Truth.
"I did this, I enjoyed this" is a falsehood.
"I am the silence witness" is a Truth.
"I am the actor" is a falsehood.
"I am the actionless Atma" is a Truth.
"This world is real" is a falsehood.
"Brahman alone is real" is a Truth.
"There is pleasure in objects" is a falsehood.
"There is bliss in one's own Atma only" is a Truth.
"This is a world of names and forms" is a falsehood.
"All indeed is Brahman" is a Truth.

WHATEVER GOD DOES IS ALL GOOD

By Sri Swami Sivananda

Once there was a mighty king named Vikram, famous for his bravery and lion-hunting. His Chief Minister Ajit, was known for his wisdom, honesty, loyalty and administration and devotion to Lord Shiva. He was a man of strong character and high morals, depending on the Lord's will. He was having an intense faith on the saying, "Whatever God does is all good".

Banbir was more intelligent than his elder brother king Vikram but he was a devil in the garb of a humble brother inclined to mischief and always making secret plans to dethrone his brother Vikram. He considered Ajit, the Chief Minister, as a great and the only obstacle because his many plans failed due to alertness, dexterity and sincerity of Ajit. Ajit suspected Banbir but never uttered a single word against him in the absence of substantial proof.

One day, a finger of the king was cut by accident. When the king told about it to Ajit, he respectfully said, "Whatever God does is always good. It is also good". The king, who was still having much pain in his finger, misunderstood Ajit's words and felt it as a positive rudeness. Thinking it the best opportunity, Banbir whispered some such words so tactfully which made the king to lose his temper and he ordered that the Chief Minister be put into jail. King's order was obeyed immediately. Ajit just smiled on the happening and said, "It is also good".

Only a few days after, King Vikram started for hunting agreeing with a programme chalked out by his younger brother Banbir. While hunting, the king entered in the most dense part of the forest leaving his companions far behind in his pursuit of the quarry. He lay down beneath a shady tree waiting for his companions. He was overpowered by sleep soon due to tiredness. A terrible roar awakened him suddenly. He saw a furious lion approaching to him at a very near distance. Finding no way of escape, he shut his eyes and remained lying controlling his breath. The lion came and started smelling him and as soon as the lion saw and smelt the injured finger it turned away and went back. The king observed this and realised that his injured finger only has saved his life today. He also felt very sorry to put his Chief Minister, Ajit, behind the bars. Now he got up and hastened towards his hunting-camp.

The king expected Banbir and his men searching for him but he was disappointed. It was late in night when the king reached near his camp and found five soldiers talking very slowly amongst themselves sitting around a fire. The king suspected on their way of talking and hid himself in bush nearby so that he may be able to hear them clearly. Their conversation discloses upon the king the whole secret of the conspiracy which was made by Banbir to murder Vikram and Ajit and to become the king himself. The king left for his capital atonce instead of entering in the fenced boundary of the hunting-camp. As soon as he reached his palace, he sent for his Commander-in-Chief Shamsher Singh and ordered to attack the hunting-camp atonce along with a troop of reliable soldiers and to arrest Banbir and his followers.

The next morning, Ajit was brought in the Durbar before the king. No sooner, Ajit entered the court, the king ordered to unchain him. He embraced Ajit with love and joy apologising for his past behaviour asked him to take his seat of the Chief Minister. The king also awarded him highly. The king then narrated the whole story of his hunting, the lion and the conspiracy of Banbir. After finishing the story, the king questioned Ajit to explain as to how his arrest was also good? Ajit laughed and replied, "I was intending to construct a big and beautiful temple of Lord Siva in my village since long but could

not do so for lack of finances. Now the reward so kindly given has enabled me to fulfil my longfelt desire. Lord always does good but HIS ways are very mysterious, very difficult to understand".

"PHYSICIAN! HEAL THYSELF"

By Sri Swami Sivananda

GOD IS ONE. Truth is one, the world is one. Fundamentally we are all One. One consciousness pervades all beings. Each in his own way, everyone is aspiring to reach one Goal. That goal is Self-realisation or God-realisation.

You should realise this fundamental unity of all religions, fundamental unity of consciousness. Maya projects multiplicity. Multiplicity is the product of ignorance, of delusion. It is on account of the perception of multiplicity that people fight here. There can be no hatred, no wars, no riots, in that One Consciousness.

If you meditate upon this great Truth, even for a minute daily, your heart will be filled with a spirit of loving tolerance and understanding. Only ignorance of this fundamental principle gives rise to intolerance.

People merely talk of religion. They are not interested in practising it, in living it. If Christians lived by the Sermon on the Mount, if the Buddhists followed the noble Eight-fold Path, if the Muslims truly followed the teachings of the Prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of Saints and Sages, there will be peace everywhere.

All over the world great Conferences are held for bringing about universal peace, universal brotherhood, and universal religion. It is the vanity of man that goads him to reform the society without reforming himself. Vanity rules the world; when two vain people meet, there is friction and quarrel.

Everyone cannot all at once enter into NIRVIKALPA SAMADHI. Everyone cannot all of a sudden meditate on Nirguna Brahman. Everyone will have to proceed along the path that is best suited to his temperament. The Lord emphatically declares in the Gita, Na Buddhibedam Janayet, do not unsettle anyone's belief. In the name of religious reform there is more tall-talk, vain discussion and quarrel in the world to-day. There have been so many 'isms'. Now they want to add one more 'Ism' — Universalism! Thereby you will bring into being one more fighting element.

When the fundamentals of all religions are one and the same, where is the need for a new religion called "Universalism". What is needed is proper education of the followers of all religions. You should create the proper religious outlook in all. Everyone should be encouraged to practise his own religion and strive to attain the goal and not to interfere in others' beliefs. This is true Universalism. To the reformers, we should say: "Physician! Heal Thyself!"

The world is composed of three Gunas (stresses or tendencies). It is a product of five elements. Sattva, Rajas and Tamas (Spiritual, active and indolent) will always remain and play their part so long as creation lasts. So many reformers have come and gone. Great Avatars like Lord Jesus, Lord Mohammad, Lord Krishna, Lord Buddha have left indelible impressions, no doubt, but of the millions of other 'reformers' no one knows anything. We still adore the glorious Sages of Self realisation. But the reformers who made much noise during their life time are quickly forgotten.

What can you achieve by reforming society, by reforming the world? Can you achieve Immortality? No, never. You will only feed your vanity. You will only fatten your egoism. You will only be bound faster to the wheel of Samsara (the ocean of births and deaths). But by reforming yourself, by realising the Self through self-denial, self-discipline and self-exertion, you will achieve Immortality. You will be freed from the wheel of birth and death. And you will be rendering the greatest service to humanity also. You will shine as a resplendent example to the entire humanity. People will be inspired by your example and they too will follow you and achieve the life's goal.

Reformers should reform themselves. They should practise before they preach. They should realise God themselves. They should be peaceful, and they should find the God of peace within themselves. Then they will radiate peace and unity everywhere. They need not even talk; their very presence will inspire people, in their presence people enjoy peace and harmony.

You will have the same reverence to the Prophet of Islam as you have for Lord Krishna or Lord Jesus. Love must take its abode in your heart. You only love your friends and relatives, and that too, for the sake of some material gain. Your heart should expand. You should cultivate cosmic love. That is the secret of peace, harmony and unity. Serve all. Love all. Be good and do good.

HIDDEN TREASURE

By Sri Swami Sivananda

There was a very poor family consisting of husband, wife and a few children. They had to toil hard to earn money for their food, and often went from market to market begging for a few coins or for pieces of bread. Poor as they were, even the sight of money in the hands of the rich produced a thrill in their hearts. When they received a few small coins from kind-hearted people they used to buy bare necessities from the market, and enjoyed rest for a while on returning home. Often they had to go without food and comfort, lamenting their miserable condition. They dwelt between tears and smiles, happiness and sorrow, gain and loss, pleasure and pain.

But in reality they had for their heritage a vast treasure, of which they were completely unaware! It was buried in the ground where their cottage stood. They rested upon it, slept upon it, enjoyed the little they got and lived a miserable life, ignorant of their hereditary treasure. Had they dug beneath the ground, they would have found the treasure and ended their sorrow.

The same is the plight of the individual soul. Due to ignorance he is not aware of the supreme wealth of Atman which lies beneath the bed of his causal sheath or Bliss sheath. He roams in the Samsara, enjoying the sense-objects. Happiness is derived from the bliss sheath which was three Vrittis — Priya, Moda and Pramoda. Priya is the delight of seeing the object of desire. Moda is the greater delight due to possessing the object of desire and Pramoda is still greater delight due to the enjoyment of the object of desire. When the tension of the mind is realised by the gradual satisfaction of a desire, the intellect of man turns inwards to glimpse the Bliss of Atman through the veil of Avidya. If he rends asunder the veil, he will not be like the poor family roaming about in the market of Samsara for the little happiness of sense pleasure which is mixed with so much humiliation, pain and afflection. Each day Jiva in the state of deep sleep goes near the Treasure but due to the veil of ignorance does not attain It.

When he digs the bed of ignorance with the spade of enquiry into the real Self, with the strength of discrimination and dispassion, he recovers the hidden treasure of Atman and becomes Atma-Samrat or Self-Monarch.

HINTS ON SADHANA IN EPICS AND PURANAS

By Sri Swami Sivananda

The most ancient and glorious epic in the world, the Ramayana places the Sadhana for God-realization, as a discipline of the daily life of man. Containing as it does the highest ideals of Hindu culture and civilization, the Ramayana forms also a text-book of morals for the youth whom it seeks to inspire to sublime ideals of conduct and character. In Bala, Aranya

and Yuddha Kandas, special emphasis is laid on Saranagati or Self-surrender to God.

The allegoric meaning of Ramayana may be summed up thus:— Ravana represents Ahankara or egoism. His ten heads represent the ten senses. The city of Lanka is the nine-gated city of the physical body (Navadwarapuri). Vibhishana corresponds to intellect. Sita is peace. Rama is Jnana. To kill ten-headed Ravana is to kill egoism and crub the senses; to recover Sita is to attain peace which one has lost on account of desires. To attain Jnana is to have realization of Rama or the supreme self. He who crosses this ocean of Moha (infatuation) and destroys the Rakshasas (demons), viz., Raga and Dwesha (likes and dislikes), is a great Yogi who is united with Shanti or Peace. He ever rests in the Atma and enjoys the eternal bliss of the Soul and in thus an Atma Rama.

The message of the Mahabharata is the message of truth and righteousness—Satya and Dharma. In the readers, it produces a moral awakening, exhorts them to tread the path of good conduct, to cultivate dispassion by realizing the illusory nature of this universe and the brittle nature of sensual pleasure. It induces people to do what Yudhisthira did and abandon the path of Duryodhana. Material and spiritual prosperity are obtained by sticking to Dharma.

The noble and heroic grandsire, Bhishma, who held back his death and who was unconquerable in war, inspires us with the spirit of self-sacrifice, undaunted courage and purity. Yudhisthira is still a model of justice and righteousness. Remembrance of his very name generates a thrill in our hearts and goads us to tread the path of truth and virtue. Karna lives in our hearts on account of his extreme liberality. The sufferings of the Pandavas and Draupadi, of Nala and Damayanti, Savitri and Satyavan, clearly explain to us the hard truth that the goal of life can only be attained through pain and suffering. Pain and suffering discipline and strengthen man. They turn his mind towards God, instil mercy in his heart, harness his will and develop patience and the power of endurance in him, which are pre-requisites to God-realization.

The Bhagavata Purana presents divine wisdom and offers many excellent principles of spiritual guidance. The Sadhana for withdrawing the senses from their object, is given by Krishna to Uddhava. As man is swayed by the strong current of Rajas, his actions bring miseries or evil fruits; he is overpowered by desires and cravings and lacks control over his senses. The man of discrimination is also distracted by Rajas and Tamas but as he is conscious of their evil effects, he controls his mind and practises concentration and meditation. Being alert and diligent, one should secure firmness of posture and control the breath; then having set the mind on the Lord, practise concentration and meditation.

Expatiating upon the Sadhana for Liberation, the Vishnu Purana says: "The properties of pain, ignorance and impurity are those of nature and not of the Soul. O! Muni, there is no affinity between fire and water, but when the latter is placed over the former in a cauldron, it bubbles and boils and exhibits the properties of fire. In the same manner, when the soul is associated with Prakriti, it is vitiated by egoism and such other self-deluding forces and assumes the qualities of grosser nature, although essentially distinct from them. Such is the seed of ignorance. There is but one remedy for earthly sorrows—the practice of devotion."

The Garuda Purana states that as attachment is difficult to be overcome, one should always cultivate the friendship of the noble, the great and the good. With desires overcome, freed from attachment, pride and delusion, with the evils of non-discrimination overcome, one should live in the Higher Self. Full of tranquillity, full-visioned, freed from the thoughts of the material world, one should worship the Divine. There are countless such moral and spiritual instructions in all the Puranas, besides the Epics. It is for the younger generation to imbibe them and mould their character.

MESSAGE OF VEDANTA

By Sri Swami Sivananda

Vedanta is that bold philosophy which teaches unity of life or oneness of consciousness. It is that supreme philosophy which boldly proclaims with emphasis and force that this little Jiva or human being is identical with the Supreme Eternal Absolute. It is that sublime philosophy which elevates the mind at once to magnanimous heights of Brahman-hood, Divine Splendour and glory, which makes a man absolutely fearless, which destroys all barriers that separate man from man, and which brings concord, unruffled peace and harmony to the suffering humanity at large. It is the only philosophy that can really unite on the basis of one common Self in all, Hindu and Mohammedan, a Catholic and a Protestant, an Irishman and an Englishman, a Jain and a Parsee on a common platform and in the core of their hearts also. It is the only philosophy that, when properly understood and practised can put a definite stop to the world-war and all sorts of dissensions, splits and skirmishes that exist in different nations and communities. All philosophers should bow their heads with implicit obedience and perfect submissiveness before this grand philosophy. Sri Sankara, Dattatreya, Yajnavlkya and Mansoor have preached and expounded this grand and unique philosophy. Rama Tirtha preached this unprecedented philosophy in America.

Vedanta is a magnetic healing balm for the wounded and the afflicted in the dreadful battlefield of this dire samsara or phenomenal existence. It is a wonderful panacea or "cure-all' for all those who are being burnt by the three fires and five afflictions of this miserable mundane existence. It is a sanjivini bhutee or Himalayan herb that can bring immediate life to a dying man. It lifts a man at once to the status of an Emperor of emperors, King of kings, or Shah or shahs, even though he has nothing to eat, even if he is clad in rags. It gives real inner strength. It inspires, renovates, vivifies, invigorates and energises. It eradicates ignorance, the root cause of human sufferings, puts a stop to the neverending wheel of birth and death and confers immortality, infinite knowledge and bliss. It gives hope to the hopeless, power to the powerless, vigour to the vigourless and joy to the joyless.

Vedanta means "end of Vedas" or the "essence of the teachings of Srutis". It is expressed in the Maha-vakyas or great sentences of the Upanishads—"Tat Twam Asi" (Thou art that); "Aham Brahma Asmi" (I am the Self). Vedanta says: "O little man, do not identify yourself with this little body. Give up "I-ness and mine-ness". Do not hate your neighbour or brother. Do not try to exploit him. He is your own Self. There is a common Self or Consciousness in all. This is the same in a king and peasant, ant and a dog, man and woman, cobbler and a scavenger. This is the real immortal Entity. Mind is the dividing principle. It tempts and deludes. Kill this mischievous mind. Control the senses or Indriyas which drag you out to external objects. Fix the mind in the source. Rise above body and mind. Eradicate desires. Learn to discriminate the real from the unreal. Identify yourself with the immortal non-dual, self-existent, self-luminous Essence. Behold the one Self in all. See the One in many. All miseries will come to an end."

Vedanta speaks of one Atman or Brahman or self who exists in the past, present and future, who has no beginning, middle and end, who is the support for every thing, who is an embodiment of wisdom, peace and bliss. The seers of the Upanishads have their realisations in glowing language and rhetorical terms. They have given out their inner experiences after long research and mighty struggle. All these have been collected in the form of Upanishads or knowledge portions of the Vedas. This constitutes the Vedanta philosophy.

Americans have now evinced great interest in the study and practice of Vedanta. Even in the continent Vedanta is spreading like wild fire because this philosophy only can give

real lasting solace. Schopenhauer has said, " Vedanta has been the solace of my life. It will be the solace after my death." Even many Western philosophers have recognised the value and importance of this great philosophy. They say, " We are Christians by birth. Our convictions are now in the truths of Vedanta philosophy. We can only find the everlasting peace and solace which the mind is hankering after in the Vedanta philosophy of the East. Our prostrations to the glorious Seers and Sages of the Upanishads."

May Vedantic truths be revealed to those who study Vedanta with purity, one-pointed mind and single-minded devotion! May the world be filled with Seers and Sages who can disseminate the knowledge of the Self! May that non-dual Brahman guide all aspirants! May the Brahmic splendour and glory shine in the faces of all! Glory to Jivanmuktas and Paramahansa-Sannyasins who are spreading the knowledge of Vedanta! Glory, Glory to Sri Sankara and Dattatreya and other great Vedantic Acharyas and Gurus! May their blessings be upon you all! OM! OM! OM!

REVISION OF FOOD POLICY

By R. S. Sankara Iyer, B.A., B.L.

(Retired District Judge)

During the British days, the state did not undertake any duty of importing food grain for the general population. They left it to the trade. Thus for example, the trade imported in 1939-40

Rice in Husk	339,358	tons
Rice not in Husk	1,887,298	„
Wheat	85,506	„
Grams and pulses	65,502	„

(vide Agricultural Statistics of India 1938-39 published in 1945 No. 4604 dated 31-10-45).

Allowing one third weight for husk, the rice in husk comes to 226,239, not in husk. Thus the total import of Rice not in husk is 2,113,537 tons. Putting the value of Rs. 122 per ton—as seen from the figures in the book for Export of rice not in husk—one finds that the trade devoted some 26 crores for the import of rice to supplement, the internal production. The Export was given as 262,000 tons.

" Yojana " of September 7 at page 10 states that (1) in the first two years of the Second plan, the Government of India, imported food grain for 278 crores from foreign countries and (2) purchased from within the country 442,000 tons of rice and 84,000 tons of wheat, and that on 27th July 1958, the stock was 4.06 lakh tons. Now, if the State gives the trade freedom to import food grain, the trade will find the funds from the public. The vast sums now spent on purchase of food grain will be available for investment on productive Enterprises. The State will not have to pay for the establishment to Store, move, watch and distribute the stocks. The money spent on grain godowns will be used for other productive purposes. The loss by wastage, deterioration, leakage and malpractises will be avoided.

As a trial, the following steps may be adopted :—

1. The Central Government disavows any obligation to purchase foodgrain from foreign parts or from internal production, to meet any deficiency in any of the States. It is left to the trade.

2. The business of importing from Foreign parts foodgrains as the province of trade, is uncontrolled by the government.

3. The above does not bar the powers of the States to restrain any Export of foodgrains, tending to create scarcity inside the State.

4. The entry 41 of list I of the seventh schedule to the constitution is amended by adding " without prejudice to the freedom of the private sector to import foodgrains at its discretion and free of any state control."

The present program of providing food for the people at the Expense of the taxpayer has led to a demoralisation of the people. Agriculture is growing into disfavour. People ask " why bother with backbreaking labour to produce rice, wheat and other grain ? Why not grow industrial crops and make more money. The State is buying food grain to feed us ".

The basic Economic principle that industry and agriculture are mutually helping Each other is getting obscured—The State must in its agricultural policy pursue the plan of educating the farmer to produce more. The entry 14 in list II must be moved into list III.

CENTER AND FOOD SUPPLY

Sree Jain's answer to the *Speaker,*—"That the food problem was not a central subject and that it was exclusively a state subject" is a betrayal of the constitution.

He has dangerously risked destroying the trust of the citizens. His view is the greatest disloyalty to the people. Whether there is a constitution in writing or not, it is the primary duty of any government calling itself, a *" peoples "* government, to provide the people with food to *keep alive.* If it is not so, the Government has no moral claim to demand taxes, or service from the people. It degenerates into a power prospering on the corpses of the people, like, the lions and tigers and wolves in the forest.

Fortunately the framers of our constitution have provided safety for the people—from disaster which such a view may cause to the people—by framing Part IV " Directive Principles of State Policy." This policy is the policy of the *center* and cannot be evaded. If Sree Jain had only read this, and in particular the articles 39 and 47 he could not have honestly given the answer he gave as to food. Apart from the general principles as laid down in Part IV, the Seventh Schedule also makes it crystal clear that food for the people is a central responsibility.

None of the lists I, II, III speaks of food—That is because it is the primary and absolute responsibility of the Central Government and is not one to be tampered with by any limitation, by putting it into any of the distributable items. If so made distributable, it will imply freedom to disown responsibility—as is now attempted. The residuary entry 97 in the, list I, embraces this duty so clearly set out in part IV. " Any other matter not enumerated in List II or List III, including any tax, not mentioned in either of those lists " 97.

2. Agriculture is an exclusivly state subject as seen from entries 14, 18, 45, 46, 47, 48 of List II and entries 6 & 7 of List III. These only saddle the state administration with the duty of developing production, and puts pressure by relating its income to the taxes and revenue from agriculture. This cannot mean that Each State must find all the food for all the people living in its terretory.

When states were formed, they were not formed so as to ensure that the food producing land of each state, was at that time producing sufficient food grain to feed its population. Obviously it could not have been in the mind, as all along, the center has been importing millions of tons of food grain to feed the population, generally.

3. Even taking such a narrow view, one sees that List II does not enable a state government to import food from outside India when it finds its people facing death by starvation. But List I entry 41, has given the center the *exclusive* right to carry on trade and commerce with foreign countries, and import and export across customs frontiers. That is why the center is importing millions of tons of food grain. The center also stocks reserves in large volumes and assures the states that they can look to the central reserve to supply them, if need arises. The center as such, has no exclusive population of its own to feed.

4. If Jain is right, then he has no claim to be kept as Minister for Food and Agriculture. So too, the Minister of State for Agriculture and the Deputy Minister for Food and Agriculture are sinecures and have to be jettisoned, as an urgent measure of economy in government expenditure. A change is desirable to restore trust in the center.

PRESERVATION OF PARKS AND OPEN PLACES

Dr. A. Lakshmanaswami Mudaliar, Member, Madras Legislative Council has introduced a Bill with the following Statement of Objects and Reasons :—

Within the last few years, the influx of the population into the towns and cities has led to a great deal of pressure on accommodation and it is noted that, for this purpose, many open spaces and play-fields are being encroached upon. It is also noted that several parks, play-fields and open spaces are not kept in proper sanitary condition and that the Corporation and the municipalities themselves have constructed many buildings for their use and have dumped in many places goods, converting them into sore godowns. If this tendency is allowed to grow, the health of the city population will be seriously affected and the absence of free open spaces, which should act as lungs in urban areas will render the population liable to ill-health, disease or infection. The proposed measure is designed to prevent such a catastrophe.

HEALTH

GROWTH AND DEVELOPMENT OF CHILDREN

(Practical Hints on Food and Diet)

By Dr. C. Gopalan

Deputy Director, Nutrition Research Laboratories, Indian Council of Medical Research, Coonoor.

Growth and development constitute the most important vital activity in infancy and childhood. The food that is supplied to children must provide all the nutritional ingredients which are necessary to maintain and sustain growth and development. The rate of growth of children at different age-periods varies greatly. A new born grows so fast as to double its birth weight in five months and treble by the end of the first year. After the age of two years, the growth is slower but fairly uniform till the approach of puberty, when it again is markedly accelerated.

It will, therefore, be realised that the nutritional requirements of adults and growing children are different. The requirements of the adults are mainly limited to the provision of energy for their bodily activities and of building materials to repair the wear and tear of their tissues. Children, on the other hand, require in addition to the above, relatively larger quantities of building materials to provide for the needs of their growth and development.

Need for Proteins

When there is shortage of proximate principles (proteins, carbohydrates and fats) in the children's dietaries, the growth is retarded and some of the bodily functions are impaired. Most of our poor mothers, fortunately, are able to breast-feed their infants successfully for prolonged periods. After about six months of age, however, mother's milk alone fails to meet the increasing demands of a rapidly growing infant. Need for additional amounts of good quality proteins arises after about the sixth month, and this continues throughout the period of rapid growth.

Low protein starch foods cannot obviously maintain growth and development of the children or prevent diseases in them. As a preventive measure against liver and skin diseases, it is necessary to see that liberal quantities of protein rich foods like milk, egg yolk, minced meat, soft-cooked pulses, peas, beans, skim milk, etc., enter into the diets of children regularly throughout the growing periods.

Children who get too little vitamin A cannot adjust their vision quickly from bright to dim light. In consequence they suffer from what is known as night-blindness. In advanced deficiency of vitamin A, the lining membranes of the eyes, respiratory and digestive tracts and the skin becomes dry. The transparent parts of the eyes (cornea) becomes soft, opaque and even infacted. If treatment is not instituted promptly the eyes may be lost. Deficiency of vitamin A is the most common deficiency observed among Indian children and is believed to be the commonest cause of preventable blindness among poor communities in our country. The disease particularly picks out young children. Green leafy vegetables, carrots, eggs, butter, fish and liver are all rich in this vitamin. Appropriate quantities of any one of these foods, should be included in a child's daily menu.

Vitamins B, C and D

Some members of the B group of vitamins help our body-cells, burn the food supplied. Children who do not get enough of them cannot grow normally. In mild deficiencies of these vitamins the children exhibit such symptoms as lack of interest in the surroundings, weakness, dry scaly skin, sore and cracked lips and tongue, etc. These symptoms are frequently observed among our poor children. Whole grain products, peas, beans and other legumes, groundnuts, milk and fresh foods contain the concerned vitamins in quantities sufficient to prevent these abnormalities. These vitamins being water soluble are lost in washing and cooking. Therefore, appropriate precautions should be taken to preserve them during the processing and cooking of food.

Vitamin C is an important vitamin which helps to hold the body-cells firmly together. When this cementing substance gets weak in the absence of vitamin C in the diet, the cells break apart and blood leaks out resulting in a disease called scurvy. The latter is characterised by spongy bleeding gums, and bleeding into different parts of the body. In the absence of vitamin C, body wounds do not heal quickly and the resistance of the body to various infections is lowered. Scurvy is not uncommon even among the children of middle and upper class families. It is of course much more frequent among poor children. All citrous fruits, goose-berries, tomatoes and certain green leafy vegetables contain this vitamin and their ingestion helps to prevent this disease. As most of the milk-foods on which young infants live are inadequate in this vitamin, foods containing it should be presented to them as early as possible. It should be remembered that vitamin C is easily destroyed by keeping and cooking. So, as far as possible, foods rich in this vitamin (like fruits, berries, tomatoes, etc.) should be eaten fresh and raw.

Vitamin D helps the body to use calcium and phosphorus from food, in order to build strong bones and teeth. Children whose bones are growing require an abundance of this vitamin along with the above minerals. In the absence of this vitamin, the bones do not harden but remain soft, and go out of shape when they bear the weight of the body. The disease characterised by such bone deformities is called rickets. This disease is observed frequently in certain parts of the country, especially the sub-Himalayan regions. Foods like eggs, fish and milk contain vitamin D which could prevent the disease. Regular supplements of these foods during the periods of rapid growth are, therefore, desirable. Vitamin D can also be manufactured by our own skins from sunlight. Poor children living in dark and dingy houses are, however, denied this source of vitamin D.

Mineral Elements

The place of certain mineral elements in nutrition has also to be remembered. Calcium is necessary for the blood to clot; it regulates the heart-beat and keeps the nerves in normal con-

dition. Growing children, whose requirements for calcium are relatively greater than that of adults, have to obtain most of their calcium requirements from milk. They need about 4 to 6 cups of milk in some form or other each day till they become adults.

Iron is necessary for the formation of blood-cells. For new tissues including blood that are constantly being formed, children need more iron than adults. Anaemia results in the absence of adequate amounts of iron in the diet. All greens, peas, beans, whole grains and flesh foods supply the necessary requirements. Milk, which is otherwise an excellent food, is very poor in iron.

Iodine is an element which is essential for the function of thyroid gland, which governs several chemical processes in the body. The body gets its iodine through water and food which in turn derive the same from soil. In the absence of iodine, the thyroid gland in the neck gets swollen (goitre) and the child's physical and mental development may be considerably retarded.

Thus a growing child requires the following food-principles: carbohydrates, fats, protein, vitamins and minerals, in greater proportion to the body weight than what an adult requires.

Regular Food Habits Needed

Irregular snacks and sweets may spoil the child's appetite for the main meals. It is always advantageous to regularise the meal habits of children. Start the day with a nutritious breakfast rich in energy foods and proteins. The lunch and dinner should consist of cereal foods, liberal quantities of cooked pulses, peas (or beans for flesh foods) and vegetables and fruits. It may be advantageous to restrict fluids at meal times. A child returning from school is often hungry. One should take advantage of this and present a glass of milk with some snacks. It is desirable to educate the child to have a helping of clean raw foods like carrots, tomatoes, beets or fruits. A glass of milk again at bedtime is a useful routine.

Some of the foods that we like most today may be the ones that we spat out when our mothers first presented them to us. Few of us like a food till we get used to it. Babies do dislike some new foods, but the parents must keep on offering them, one at a time till the children learn to like them. But forcing a child to eat a particular food is not desirable. The parents may set a good example by eating a large variety of foods themselves.

—(Courtesy: *Frontier Mail*)

MORNING GLORY

Sri Venkatesa Dasa gets up at 4 a.m. takes his bath in the Ganges and starts his Pooja in the Viswanath Mandir with intense faith and devotion. This is his morning glory.

Sri Sivaram gets up at 4 a.m. in Brahma muhurtha, takes his bath in the Bhageerathi and starts his meditation. This is his morning glory.

In the early morning a gentle breeze blows in Sivanandanagar. The Venus shines brilliantly in the sky. There is perfect calmness in the atmosphere. The silvery moon sheds its lustre on the Ganges and the gigantic Himalayas. The Pranava sound of the flow of the Ganges is ringing hormoniously. The mind is elevated. It helps meditation, and one-pointedness. This is Nature's morning glory.

A smoker gets up in the early morning and starts his hukka. The room is filled with his smoke and suffocates others who are sleepy in the neighbouring room. The "Gudu-Gudu" sound disturbs the sleep of others and is a great nuisence to some. This is his morning glory.

Those Americans who are votaries of Naturopathy take for their breakfast oat meal and cream orange juice, Bran-Muffins or Soya toast or Jackson meal, Minit Brew, Figgo Hollywood cup, Broccoli, Naveco, Yogurt. They take another preparation named "Morning glory".

In olden days before the advent of coffee or tea the "Morning glory" of South Indian Tamilians was "Palayathu". Do you know what is "Palayathu?" Boiled rice is put in water over night. It is taken in the early morning with curd or butter milk. Rasam or pepper water and Sambhar (dhal soup) with some vegetables or "Keerai" is kept in very mild fire at night. This is taken as a whip or appetiser along with "Palayathu or cold rice". Some-times the rice water is taken with a little gingily oil. This is very cooling. Palayathu also is very cooling. Those who were taking Palayathu in olden days were very strong and healthy. Even now some doctors in South India do not take coffee but take this morning glory only.

May the South Indian Tamilians go back to their Morning glory and save doctors' bills and too much Coffee-Uppuma expense. May the Hindusthans and others also try this Morning glory, which will add really glory to their health, and strength.

HEALTH MENU

Have a restricted diet on Sunday
Take an all-fruit on Monday
Live on full-milk diet on Tuesday
Have the fruit and milk diet on Wednesday
Have full fast on Thursday, the Guru's day
Take all-vegetable diet on Friday
Have partial fast on Saturday,
Take milk and fruits only at night.
If you stick to the above dietetic regimen,
Diseases will take to their heels;
You will possess good health and strength,
You will attain longevity;
This will aid you in attaining concentration,
You will have very good meditation.
Try this, follow this and realise the results.

MISCELLANEOUS

WHO OWNS PEOPLES LIVES IN THE WEST?

By Sri R. S. Sankariar, B.A., B.L.

(Retd. District, Civil and Sessions Judge)

IKE speaks frequently of the FREE WORLD and human dignity. He speaks of freedom to believe, to think, to act as one judges. But he fails to speak of the freedom to *live*, without risk of being sent to die in a foreign land, at the order of the Secretary of State!

Dulles says that the USA will send troops to Lebanon only as a last resort. What a Dulles? He is only a person with "brief authority clothed". Why should troops be sent to Lebanon? Because Chamoun wants to side the west while people want to be neutral. There is the undercurrent of religious differences between Christians who are said to be 51% and the rest Arabs of Moslem faith. What has the American citizen to do with the policy at Lebanon.

A British poet put the farce of human freedom in the British democracy in a nutshell "Theirs is not to reason why. Theirs is but to do and die." Truman sent some two hundred thousand youths of USA to die in Korea, in a conflict between, North and South Korea. Some three hundred thousand came back wounded or crippled.

Eden and Mollet sent Britishers and Frenchmen to die in the Suez aggression. Macmillan and Britishers to die in the oman affair. Now 37,000 are in Cyprus. Now Dulles proposes to send Yankee youths to die in Lebanon. Will they meekly submit? In the nineteenth century, England was fair enough to respect consciencious objections to war. Such were exempt and were used in civil work. But now ambitious politicians pursuing veiled imperialist and colonial programmes claim the right to send their country's citizens to die in foreign lands. This is called Christian freedom! Alas! Human guineapigs!

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